



# Islamic Education Its Form and Features

by

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# C O N T E N T S

	Page
INTRODUCTION	5
CHAPTERS	
1. EDUCATION	21
a. Definition	21
b. Theory of Knowledge	22
c. Classification of Knowledge	31
2. LIBERAL EDUCATION	35
3. ISLAMIC EDUCATION	37
a. Integrated System	42
4. ETHICS	46
a. Customary Morality	48
b. Reflective Morality	51
c. Kantian Theory of Morals	51
5. CHARACTER	59
6. TAQWA	61
7. PILLARS OF ISLAM	64
8. ISLAM	68





## INTRODUCTION

Islamic education has been the subject of great discussion. The problem is how to mould it into the Islamic way of life which is guided by the Quran and the Sunnah. The difficulty is two fold. The domination of the Muslim World by the Western powers has been successful in introducing liberal education to such an extent that reason has taken the place of revelation and secularism has become the order of the day. Further, the Muslim nations blinded by the glamour of liberal education, are reluctant to break away from it.

The present state of affairs is that the education is split into two forms. The formal education for the general public and the informal or religious education for those who strictly adhere to Islam. The crux of the situation is to bring these two forms closer to each other and ultimately to integrate them into one whole.



## THE FIRST WORLD CONFERENCE

The First World Conference on Muslim Education (1397 A.H.) held in Mecca is note-worthy as it discussed papers on curricula planning and approved general recommendations presented on behalf of the fourteen Committees set up in this regard. The recommendations, in brief, are :

### GENERAL RECOMMENDATIONS

The aim of education is to develop the total personality of man and cater for his growth in all its aspects as envisaged in Islam. This leads to a realization of complete submission to Allah.

The core curriculum should be obligatory at all levels of education. It consists of two categories, the "perennial" or Shariah-oriented knowledge, and the "acquired" or rational knowledge.

The core curricula and syllabi of the "perennial knowledge" should consist of the study of the Holy Quran, its memorization and interpretation, Hadith and



Arabic. Islamic jurisprudence (Shariah and fiqh) should be taught, with the object of its application to contemporary life, its problems and solutions. The teaching of Islamic culture should aim at solving scientific, ideological, religious and personal problems, review the achievements of Islamic history in all fields, demonstrate the role of Islam in economic, political and other human institutions, and give a comparative evaluation of the capitalist and Communist systems.

The core curriculum of the "acquired knowledge" should include, for all natural and applied sciences disciplines, the teaching of the history of the sciences with emphasis on the role and achievements of Muslim peoples, their discovery of the scientific method, the causes for the development and decline of science in Muslim civilization, and revival of the scientific spirit of our ancestors. The curricula in natural and applied sciences should include some required knowledge of the Shariah sciences and humanities. The curricula of literature arts and crafts, the social sciences etc., should be based on textbooks prepared from the view point



of Islamic principles and heritage.

Courses in natural and applied sciences should be reformulated so as to link them with faith, intensify the religious outlook and create appreciation of the greatness of the Creator. "The artificial gap between the Shariah sciences on the one hand, and the physical and non-physical sciences on the other must be removed. Such a gap has resulted from our failure to adopt Islamic methodology in teaching those subjects separately from religion. However, the references to cosmological sciences in the Quran must make a distinction between scientific facts and those scientific hypotheses and theories which have not been established definitely. To connect them is no service to the Quran; it leads rather to confusion of thought and faith when some of these hypotheses and theories turn out to be false."

Co-education, and common curricula for men and women, should be abolished. Special curricula for women should be developed so that the courses and their content should be in conformity with the Islamic goals and objectives for female education, and the natural and functional



specializations suitable for women.

Mass communication media should offer scientific programmes guided by the Islamic spirit. They should link religion with science and use science to strengthen religious consciousness.

The curriculum for teacher preparation should be based on Islamic ideology and inculcate in them Islamic ideas, faith and behaviour. Teachers should participate in decision-making processes related to curriculum development and organizational matters.

The non-formal education of youth should aim at developing Islamic character and behaviour patterns. Mosques should be established in educational institutions, and congregation prayers conducted at appropriate times.

Muslim minorities should have trained and qualified teachers to teach Islamic culture and Arabic language. They should be enabled to pursue education according to an Islamic curriculum. A panel of Muslim scholars and specialists should design for them school curricula based on Islamic principles discussed in the Recommendations.



A World Organization for Education, Culture and Science should be established to coordinate the work of Universities and Islamic education and scientific institutions concerning Islamic educational policies. A World Centre for Islamic Education should be established to implement the Recommendations of the First World Conference. It would prepare Islamic educational policies, devise detailed curricula, prepare textbooks and teaching materials for schools and universities translate and publish works on science, and coordinate work by facilitating the accessibility and exchange of data and documents.

The above summary presents a general plan for the integrated system of the Aqliya sciences that depend upon the intellect and the Naqliya or the revealed knowledge.

Now I refer to the Second World Conference on Muslim Education (International Seminar) on Islamic Concepts and Curricula under the Auspices of King Abdulaziz University and Quaid-i-Azam University sponsored by Ministry of Education, Government of Pakistan, 15th to



20th March, 1980, Islamabad.

### THE SECOND WORLD CONFERENCE

The most important of all the general recommendations are :-

The Conference reinforces the recommendations of the First World Conference on Islamic Education and Research that Centres be formed in every Muslim country towards the end of mobilizing Muslim scholars and institutions to work towards and promote the goals and execute the programmes of the proposed World Centre for Islamic Education and until then the Follow-up Committee.

The Conference recommends that institutes of post-doctoral studies be founded in such countries which might agree to adopt it and grant it full autonomy in the design and execution of its programmes. The goal of such institutes will be to train Ph.D. holders in those disciplines of study which may give them the requisite competence in both the Islamic and the modern traditions of learning for re-creating Islamic thought. The constitution, design and programme of these institutes would be prepared by committees of specialists under



the auspices of the Follow-up Committee of King Abdulaziz University or the proposed World Centre for Islamic Education.

When the dual system is abolished and the new curricula are introduced precaution must be taken to preserve the moral and spiritual standards so far maintained by the traditional madrasah system, and the Ummah's faith does not deteriorate as it has been the case in the modern university, college and school education.

Only persons having Islamic background and attitude of mind should be appointed as teachers and administrators in educational institutions.

There should be a department of guidance in each educational institution, staffed by people of deep faith and competence to advise, guide and assist students in the light of the Shariah on personal, academic, psychological and other matters.

The Conference recommends that steps should be taken to eradicate secularism in the minds and hearts of all the Muslims and that the way to do it is by Islamising education.

The Conference recommends that the whole Muslim Society should be involved in



carrying out the programmes of Islamic Education as Education is important not only in educational institutions but also at home and in other institutions of the Society.

The Conference recommends that Islamic manuscripts preserved in Turkey should be brought to the notice of Muslim Scholars, microfilms of these manuscripts be made, finances made available to classify them, and that their catalogues be prepared.

The Conference recommends that an Association of Islamic Universities of the Muslim World be formed so that problems relating to Muslim education be discussed and common programmes evolved, including exchange of teachers and students among various Muslim countries.

The Conference recommends that the Curriculum Committees of Muslim countries should give due consideration to the recommendations made in this Conference and that they be asked to follow the general directions given here.

The Conference recommends that a book containing statistical, descriptive and historical materials about each Muslim country and Muslim minorities be prepared



and published at the earliest possible date for use as a textbook in a course, or part of a course, on the Muslim World, to be made obligatory in all the Universities and Colleges of the Muslim World. The Islamic Education Centre of Quaid-i-Azam University, Islamabad, and the Follow-up Committee of King Abdulaziz University be entrusted with this task.

#### EFFORTS MADE BY PAKISTAN

At this stage it is of interest to note the efforts made by Pakistan in this direction to achieve the integrated system of Islamic Education.

As Pakistan is an ideological state based on the Islamic way of life, it is imperative that its system of education should reflect its ideology through promoting Islamic values. Keeping in view this basic principle, the new Education Policy had laid down as its main objective the fostering in the minds and hearts of students a deep and abiding loyalty to Islam and Pakistan. It is the aim of our system, in fine, to develop, in accordance with the Quran and Sunnah, the character, conduct and motivation expected of a true Muslim.



Pakistan has inherited a dual system of education; the one system patronised by the colonial government which dealt with the secular subjects i.e. having no concern with the religious training of the students; the other organized by private religious organizations for the sole purpose of imparting religious education. In an ideological state, especially in an Islamic State, such a duality cannot be tolerated. Therefore, our latest National Education Policy plans to bring both the systems closer together, and finally to integrate them in one and the same system of education.

The President of Pakistan had appointed a National Commission to survey Deeni Madaris to sort out their problems and make recommendations for their reformation. The deliberations of the committee have been compiled in a report available with the President of the National Committee, Dr. A.W.J. Halepota. The committee made proposal visits to about 1740 Madaris, mostly situated in far off areas in the country. Finally, the committee had recommended that :

- (a) The curricula being offered in



the religious institutions may be revised and brought in line with the present requirements of an Islamic society. It was also suggested that a course of general subjects i.e. Mathematics, General Science, Foreign Languages and Social Studies etc., may also be included in the curricula of Deeni Madaris. It would help bring both the systems closer. A detailed curricula for four stages was also designed by the committee for approval of the Government and the heads of the Deeni Madaris;

- (b) It was also recommended that a body for Deeni Madaris may be established to conduct examinations at higher stages and to maintain uniform standards of the institutions being run by various private religious organizations and that their affiliation with that body would be voluntary;
- (c) The certificates (Asnad) issued by various institutions/organizations may be made equivalent to the degrees conferred by the universities;
- (d) The government should extend financial and material assistance to the Madaris to improve their conditions in respect of buildings, libraries, living accommodations and other facilities; and
- (e) Scholarships for higher education



may also be offered to the graduates of Deeni Madaris.

The Ministry of Education has recently established an Islamic Education Research Cell. This Cell has taken a project in hand aiming at collecting reliable data of such Madaris in far flung areas and recommending suitable measures for the improvement of their standard of education.

Recently, the University Grants Commission has recognized the Asnad issued by the established Deeni Madaris and declared them equivalent to the M.A. Arabic/Islamiat degrees issued by the Universities.

The Mosque has been the centre of learning throughout the history of the Muslims. We are trying to revive the traditional status of the Mosque by introducing a new 'Mosque School' scheme. Under this scheme, 'Mosque Schools' will be opened in those villages where normal primary schools do not exist or where a primary school is not available in the vicinity. Up till now, about 2,000 Mosque schools have been opened. The government is planning to raise the number of these schools upto 4,500. Obviously the impact of this scheme on the literacy level is expected to be quite sig-



nificant.

The present government had appointed a high powered committee to scrutinize all text-books and to remove any material found repugnant to the Ideology of Pakistan, Islam and national integration. About 550 books have been reviewed and brought in line with the main objectives set by the National Education Policy. Accordingly, the curricula for various classes have also been revised for the purpose of giving education an ideological orientation. In this way it is hoped that Islamic Ideology will permeate the thinking of the younger generation and help them to acquire the necessary conviction and ability to refashion society according to the tenets of Islam.

The Government is laying great stress on Islamiat in the formal educational system. Islamic Education has been made compulsory upto the University level. Professional colleges have also prepared curricula of Islamiat suitable to their professional programmes.

The criteria for the recruitment of teachers have been changed to include, in addition to educational qualifications,



religious knowledge and inclination.

The Arabic language has also been made a compulsory subject for students of Class VI from the current year and will gradually be introduced upto Class XII.

(( In order to produce men of Islamic bearing and character and capable of meeting economic, social, political, technological, physical intellectual and aesthetic needs of the society in the country, an Islamic University has been established in Islamabad. This University will be helpful to fuse together the parallel systems of secular and religious education and to provide Islamic vision for those engaged in education. It will enable them to reconstruct human thought in all its forms on the foundation of Islam. This University will enable students and scholars from all over the world and especially from the Muslim countries to receive higher education with Islamic orientation. For this purpose, special courses have been started by this University for higher education in Islamic law/jurisprudence, Dawaa, Qirrat, Islamic Economics and Arabic language etc. Besides this, special classes are being organized for the working Judges, Magis-



trates, and Lawyers to enhance their  
professional competence in the field of  
Islamic Law.



## EDUCATION

### DEFINITION

Before we proceed to dilate upon Islamic Education, it is deemed expedient to know what is meant by education.

To Aristotle, education is the attainment of happiness virtuously and James Mill is of the same opinion but John Locke has a different view that the end of education is attainment of a sound mind in a sound body. Herbert Spenser thinks of education in terms of its function which is to prepare us for complete living.

As described by John Dewey in his 'Democracy of Education', education is the process of forming fundamental dispositions, intellectual and emotional, towards nature and fellow men, while Dr. John Park holds the view that education is the art of process of imparting of acquiring knowledge and habits through instruction or study. According to John Milton a complete and generous education is that which fits a man to perform justly, skillfully and magnani-



mously all the offices, both private and public, of peace and war. Also there are educationists such as Professor W.R. Niblett and others who assert that the end of education is to develop capacity for being aware and to deepen human understanding but teleologically education is to draw forth the latent faculties of man to enable him to acquire the knowledge of things while Islamic education is to acquire the knowledge of realities of things so as to distinguish between right and wrong, good and bad, vice and virtue. It may, therefore, be said that the end of Islamic education is the knowledge of realities of things and we now refer to Epistemology or Theory of knowledge to examine as to which of the sources yield genuine knowledge.

#### THEORY OF KNOWLEDGE

Of what could human beings know with certainty is usually the question, for everything we claim to know is to some degree open to doubt. For this reason, philosophers have tried to develop a theory of knowledge to account for the source, basis, and certainty of our knowledge. Some philosopher - the rationalists have tried



to find a completely certain foundation or our knowledge in terms of certain procedures of human reasoning. They sought for knowledge in the strongest possible sense, i.e., information which under no circumstances could be false. Usually the rationalists found that such knowledge could not be discovered in sense experience, but only in some mental realm.

Descartes (1596-1650) assumes that every one is familiar with the phenomenon of being deceived by his senses. One may see something at a distance which turns out to be quite otherwise when seen close up, or see things differently when they are in water from when they are out of it, e.g., when one is rowing, the oar appears to be bent. He suggests that the particular object that we experience, talk about, live with, may be part of a continuous dream world. To him, sensory knowledge is, therefore, deceitful.

It is of interest to note that in ancient Greek philosophy, one of the oldest positive theories of knowledge was developed. The Sophists of the fifth century B.C. were extremely doubtful about the possibility of discovering anything that



was true. They developed the view that knowledge in its strict sense was unattainable, therefore, man should not bother to seek what he can never find. So he should 'measure' matters according to his own nature and needs, since man alone was the measure of all things.

Socrates was convinced that one could act only on the basis of the truth. In various Dialogues, Plato, in his presentation of Socrates, tried to construct a theory of knowledge - what knowledge was available, how we could obtain it, and why it was true.

Briefly, Plato's view was that knowledge consists in apprehension of those aspects of the world which never change, never alter. He believed that the world contained such constituent elements, which he called 'ideas' or 'forms'.

The way to obtain complete and true knowledge, according to Plato, is first, to give up any reliance upon sense information and turn instead to examining the intelligent world through the aid of one's reasoning power only.

Later, we find in Descartes another positive theory of knowledge. His views



about the nature, source and basis of our knowledge in many ways resemble those of Plato. He carried on his test in search of some information which would be indubitable and certain and at last found it in the certainty of his own existence. The only piece of information which Descartes had found to be true was 'I exist'. His contention is that by inspecting the one truth ('I think, therefore I am') he can discover a rule or criterion about all truths. To him, 'whatever is clearly and distinctly conceived, is true'.

Theories of knowledge like those of Plato and Descartes are called 'rationalistic' because they assert that by employing certain procedures of reason alone we can discover knowledge in the strongest sense, knowledge that can under no circumstances possibly be false. Usually such rationalistic theories maintain that we cannot find any absolutely certain knowledge in sense experience, but have to seek for it only in the realm of the mind. Both Plato and Descartes claim that true knowledge is clearly within us in the form of innate ideas of right and wrong contained in the mind which we do not acquire, but



are born with. It is further maintained by rationalists that what we know as certain by various rationalistic procedures is the real world. The world that cannot be known with certainty is generally judged to be an illusory or unreal or unimportant world.

Opponents have challenged philosophers like Plato and Descartes, denying that we ever actually possess such certainty or that there are any 'Platonic ideas' or 'inner', 'clear' and distinct ideas of Descartes. All that is offered by these philosophers is nothing more than their personal fantasy, neither visible nor tangible. Hume (1711-76), and many empiricists have rejected rationalist claims of complete certainty and began with the sense experience as the source and basis of real knowledge. John Locke (1632-1704), tried to work out an explanation of knowledge in terms of sense experience in his Essay Concerning Human Understanding. He argued that knowledge comes through the senses and that mind does not contain any innate ideas of right and wrong as claimed by Descartes. Hume, on the other hand, completely relied on experience as the source of knowledge and abolished mind altogether.



Kant (1742-1804), in his 'Critique of Pure Reason' tried to bring about a reconciliation between an idealistic rationalism, characterized by a belief in the primacy of thinking over experience, and an empirical sensualism, or the assumption of the dependence of all human knowledge upon sense perception. Kant took the position that 'sensations' are the only source of our knowledge of objects in the empirical world. However, he viewed sense experience as conditioned by the constitution of human mind, which, in his opinion, contained certain forms of cognition or understanding by which the fleeting impressions of the senses are absorbed, co-ordinated, and integrated. Among these forms and categories of cognition indigenous to the human mind be listed the concepts of space, time, and causality, as well as the propositions of mathematics. All of these he considered not as products of experience but as a priori categories brought by the knowing observer to the data of senses.

Kant's 'Critique of Pure Reason' is not precisely a criticism, but a critical analysis of reason to show its limitations. For him reason, although it has limita-



tions, is yet superior to experience as the source of knowledge. Hume entirely relies on experience as the true source of knowledge. Kant argues that experience is by no means the only field to which our understanding can be confined. Experience tells us what is, but not that it must be necessarily what it is and not otherwise. It, therefore, never gives us any really general truths; and our reason, which is particularly anxious for that class of knowledge, is roused by it rather than satisfied. General truths which at the same time bear the character of an inward necessity, must be independent of experience-clear and certain in themselves. Experience, says Kant, gives us nothing but separate sensations and events which may alter their sequence in the future. It is mind, an active agent, which moulds and co-ordinates sensations into ideas and transforms the chaotic multiplicity of experience into the ordered unity of thought.

He elucidates by example how 'perceptual' knowledge of objects passes into that of the conceptual. Sensation, he says, is merely the awareness of a stimulus; we have a taste on the tongue, an odour in the



nostrils, a sound in the ears, a flash of light on the retina, but all this is the raw, crude beginning of experience. It is not yet knowledge but if these sensations group themselves about an object in space and time, say this apple, there is now an awareness not so much of a stimulus as of a specific object. Here is now a perception, and sensation has passed into knowledge.

Sensations do not arrange themselves into an order. They come to us through varied channels of sense and wait to be ordered into meaning and purpose. There is the co-ordinating power that receives them and moulds them into sense and that is Mind. Thus sensation is unorganized stimulus perception is organized sensation, conception is organized perception. 'Perceptions without conception', says Kant, 'are blind'. So his critique ends, but its most eloquent portions argue that pure or theoretical reason is applicable only to phenomena that appear to such experience; objects of faith—a free and immortal soul, a benevolent creator—can never be proved by reason. 'Faith must be put beyond the reach of reason.

Thus, reason, according to Kant, has



its own, limitations, while others have no faith in it and Hume has abolished Mind altogether. "No one", says Bertrand Russell, "has succeeded in developing a theory of knowledge which is both credible and consistent". This leads us positively to the conclusion that neither senses nor reason can be the basis of sure knowledge. The question is: What is the way out? In an answer we have to point to revelation which alone is the source of real knowledge. The attempts of senses and reason, in solving the ultimate problems, end in failure because they vary from man to man and because the finite cannot grasp the ultimate. God alone possesses the perfect knowledge of all things. He is the Creator and Sustainer of Universe. He is not only Omnipotent but also Omnipresent and Omniscient. His Law is, therefore, perfect and all-comprehensive. To know the realities of things we have to resort to His Law of Nature and His Revealed Book where in nothing is neglected (6 : 38).

From the above it is evident that none other but revelation is the source of real knowledge which can guide us aright. To seek knowledge is a natural urge of a human being

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and it is this which distinguishes him from other creatures. Ibn Khaldun, who was blessed with a deep insight into the problems related to education, includes knowledge in the category of basic human needs. Let us dwell awhile on the scheme of education proposed by Ibn Khaldun.

### CLASSIFICATION OF KNOWLEDGE

Ibn Khaldun was a man of versatile genius, an accomplished scholar of Islam, a reputed historian and the founder of the Philosophy of History. In his famous Muqaddima (Prologomena) to his Universal History he has classified knowledge into two categories, Naqliya and Aqliya. Naqliya or transmitted knowledge is that which has reached man not through intellect but through the messengers of God, as the Quran and Hadith, ancillary subjects i.e. Jurisprudence, Theology, Sufism (Tasawwuf), linguistic subjects such as grammar, lexicography and literature. Aqliya knowledge refers to natural sciences with the allied subjects. Although both categories of knowledge are essential for mankind, yet subjects pertaining to religion, specially the teaching of Holy Quran have a priority and supremacy over the second category of sub-



jects because they alone serve best to meet the needs of a society. The main aim of having the Quran as a fundamental subject of study is to instil the Islamic beliefs in the hearts of the youth so that the Islamic beliefs are deeply rooted at early stages. The fact is that if the education starts with the Quran, the entire education thereafter will naturally be based on the Quran. It is the Quranic teachings which build the mind of man in such a manner that he becomes God conscious and abhors the idea of sin. This sort of mental and moral training is the chief good or summum bonum of Islamic education.

Subjects such as Magic, Witchcraft, Astrology and Alchemy do not meet the approval of Ibn Khaldun because they are detrimental to the interests of mankind. Quran, as the Book of revelation, is the source of genuine knowledge and must serve as a corner-stone for learning other disciplines. But this does not mean that doors be closed for intellectual sciences, they may have a subsidiary place in the scheme.

It is also of interest to note that St. Thomas Aquinas following Aristotle has said; "Consequently the fitting order of



learning will be the following: First, boys should be instructed in logic, because logic teaches the method of whole of philosophy. Second, they are to be instructed in mathematics, which does not require experience and does not transcend the imagination. Third, they should learn the natural sciences, which, although not transcending sense and imagination, nevertheless requires experience. Fourth, they are to be instructed in moral sciences, which require experience and a soul free from passions. Fifth, they are to learn metaphysics and divine science, which transcend the imagination and demand a robust intellect" (St. Thomas Aquinas, *The Division and Methods of Sciences*, tr. Arm and Maurer, Toronto, Canada, 1963, p.92). It seems that his classified knowledge into the Aristotelian manner regarded metaphysics as the most important branch of knowledge which marks the predominance of reason.

The evolution of curricula in the Muslim World in the past and the impact of Greek liberal education marks the supremacy of reason and intellect but its actual status was finally proved by Ghazzali. In his *Tahafattal-Filasafa* (Incoherence of



Philosophers) he proved that senses, reason and intellect without the assistance of revealed knowledge cannot attain to certainty. The modern concept of liberal education is the very antithesis of Ghazzali's approach to the problem.





## LIBERAL EDUCATION

Liberal education owes its origin to the Greek philosophers, chief exponents being Plato and Aristotle. Rational element in man was considered to be his valued faculty and philosophy as the highest form of knowledge. It was asserted that through reason man moves from the known to the unknown and advances from one thing to another and acquires knowledge of the unseen also. Basically liberal education was meant for free citizens as distinguished from slaves and serfs and the same view prevailed even in the Medieval period. Later the emphasis being on individuality this view changed for the worse as education is divorced from religion so much so that moral values are discarded and the student is given freedom to grow and develop according to his latent faculties with no other factor to build his character on some specified lines. The result is that the education is devoid of ethical values and it has to serve no other purpose except material gains.



The Harvard Committee Report which deals with 'General Education in a Free Society', attaches little importance to faith in God and knowledge is divided into three classes according to their distinctive methods: The natural sciences, the humanities and social sciences. Divinity or religious studies are rejected outright. Such an education fails to instil moral values in the hearts of the students. It merely fulfils the demands of the mind and fails to meet the demands of the soul. Now we turn to Islamic education, its form and features.





## ISLAMIC EDUCATION

The great importance which Islam attaches to education is reflected in that the very first revelation begins with the words "Read in the name of thy Lord and Cherisher Who created". The revelation is the divine commission to the Holy Prophet to preach and proclaim God's Message to the whole of humanity. It was the call of God not for any personal benefit to the Prophet but for the benefit of erring mankind. It is, therefore, that the Prophet has said: "The acquisition of knowledge is obligatory on every Muslim" and 'Acquire knowledge, it enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our companion when friendless; it guides us to happiness; it sustains us in adversity; it is a weapon against enemies and an ornament among friends. By virtue of it God exalteth nations and maketh them guides in good pursuits; so much so, that their footsteps are followed, their deeds are imitated, and their opinions are accepted and



held in respect" (Ibn 'Alb-al-Bara', Fadl-al-Ilm).

Such is the value the Prophet sets on education. There are other sayings of the Prophet and above all the Quranic verses which attribute higher ranks to those who acquire knowledge.

It is well said in the Quran that "God exalteth to higher ranks those who are believers and to whom knowledge has been vouchsafed" and "How can those who know and those who do not know be equal"?

The Quran is the Book of Revelations and a perennial source of real and genuine knowledge. Among the highest and greatest of the gifts of God is His Revelation, which leads humanity out of darkness into the light. God speaks of the Quran as the Light itself: "There hath come to you from God a Light and a perspicuous Book wherewith God guideth all who seek his good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, into the light,- guideth them to a path that is straight" (5:17-18).

The form of education, therefore, must be according to the pattern suggested by the Quran which is not only the Light but



also the Criterion to judge between right and wrong: "Blessed is He Who sent down the Criterion to His Servant, that it may be an admonition to all creatures" (25:1).

The Sura 25 of the Quran develops the contrast between light and darkness as symbolical of knowledge and ignorance, righteousness and sin, spiritual progress and degradation. It closes with a definition of the deeds by which the righteous are known. In the contrasts of night and day, death and life, men may learn of God, the Most Gracious. It is to be noted that Quran is again and again symbolised by guidance which gives clear direction and admonition to all.

Quran is, no doubt, a declaration on all matters and the form of education can not be an exception. Quran is the Book which covers the whole sphere of human life and this is the claim advanced by it: "There is nothing fresh nor dry, but is to be found in the revealed Book" (6:59); "We have neglected nothing in the Book" (6:38); "And We have revealed to you a Book as an exposition of all things" (16:89).

Such being the case there must be some exposition or at least indication of the



form of Islamic education in the Book itself and this we find in the verses: "A Book which We have revealed unto thee, in order that you mightest lead mankind out of the depths of darkness into light" (14:1); "And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are signs indeed for those who reflect" (45:13), "And there are men who say our Lord! give us good in this world and good in the Hereafter" (2:201).

The verse (14:1) refers to the importance of knowledge in leading mankind from the darkness of ignorance into the light of wisdom, while the verse (45:13) points to God's cherishing care in making all things in nature available for the use of man, through the genius and faculties which He has given to man. This refers to Aqliya faculties or intellect which plays an important part in acquiring knowledge. It has been emphasized on many occasions in the Quran to reflect and ponder over the natural phenomena and harness the forces of nature for the benefit of mankind.

Lastly the verse (2:201) is a prayer which takes into its sweep not only the knowledge acquired through Aqliya faculties



but also Naqliya or transmitted knowledge which reaches man through Messengers of God. The peculiarity of this verse is that what is good in both this world and the Hereafter is earnestly sought for, which implies not only the knowledge of the good as distinct from bad but also the integrated and comprehensive good of the physical world and the spiritual. This necessitates formulation of a comprehensive and integrated system of education based on the principle of unity of knowledge and in which there is no split between this world and the Hereafter.

It was this integrated system which enabled the Muslims of the first few centuries to acquire mastery over the natural sciences together with a profound knowledge of the religion - Quran, Hadith, and Fiqh. Their remarkable achievements in sciences are admired and recognized even in this period of great advancement in science and technology. But unfortunately the domination of the Muslim World by alien Western powers has reduced the importance of Muslim Aqliya and Naqliya sciences by replacing them with liberal education.

Time is now to set up an integrated system of education but the difficulty is



that there are two groups in which educated people in the Muslim countries are divided; one consists of those who are unaware of recent developments in science and technology and the other comprises those who have faith in Western education and have no knowledge of our glorious past.

A Muslim must be conversant not only with the Aqliya sciences but also the Naqliya which makes it imperative to formulate an integrated system of education.

### INTEGRATED SYSTEM

Islam is a dynamic religion and says 'Yes' to life. Islam is not averse to material progress provided it is not unhealthy and immoral but there exist some misguided believers who denounce and even condemn scientific inquiry in the name of religion. Thanks to men like Al-Ghazzali who in his famous book Al-Munqidh-Min-Al-Zalal (Deliverance from Error) has repelled the attacks of the ignorant. Says he: "Then there is an ignorant follower of Islam who thinks that the religion would be reinforced if all the sciences are denied. His prejudice in this matter goes to such an extreme that he does not accept even the



theories of lunar and solar eclipse, which he considers as contrary to religion. When his denials are heard by some one who believes in these sciences on the basis of sound arguments which he cannot doubt, he concludes that religion is based on ignorance and denial of irrefutable facts. This increases his liking for philosophy and dislike of religion. Hence the bigotted devotee who thinks that Islam is strengthened by the denial of sciences, causes a great deal of harm to religion. As a matter of fact, there is nothing in religion which can be mentioned for or against science, nor is there anything in these sciences which is against religion".

These are the well considered views of Al-Ghazzali who upholds the compatibility of Aqliya sciences with those of Naqliya. This is further borne out by the Quranic verse: "Indeed God has conferred a favour upon the believers, when he raised up in their midst an Apostle from themselves who recites to them His verses, and purifies them, and teaches them the Book and Wisdom, whereas afore they were surely in error manifest" (3:164).

The Arabic word 'Hikmat' is translated



as wisdom in this verse and according to Alusi, the well-known commentator of the Quran, Hikmat refers to the Naqliya and Aqliya sciences both. Aqliya sciences, in their real sense, are interpretive of and complementary to those of Naqliya. While Naqliya, i.e. the revelations are the locus of intrinsic values, Aqliya, i.e. the rational element in man contains operative values which may undergo a change with the passage of time. But the intrinsic values never suffer a change and impart universal character to the moral precepts of Islam.

Ghazzali in his *Ihya al-Ulum al-Din* and *Kimiya-i-Sa'adat* has affirmed that there are two different sources of knowledge, revelation and reason. Revealed knowledge is perfect in all its forms and allows no modification or change. Human intellect or reason can only interpret that knowledge, within certain limits set by God in the Quran and Sunnah of the Prophet. According to him all knowledge belongs to God but some of it is revealed to His chosen ones, the Prophets, and some is granted to man when he strives with his mind and soul. The former has the status of absolute truth and reality while the



latter is of tentative truth always to be judged in the light of the former.

In his *Asrar-i-Khudi* (the Secrets of the Self), Iqbal, therefore, exhorts the individual to develop his personality through Faith and try to imitate God in His Attributes which are the real spiritual values. Islam, according to Iqbal, must be the purpose of our life and education, hence priority and superiority be given to Naqliya sciences without neglecting, at the same time, those of Aqliya which means integrated system of Islamic education.

The Quranic verse (22:77), enjoins man not to neglect his portion in this world, so the proper Muslim attitude towards life is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. Monastery gain should not be the sole aim of education, for education stands for the refinement of character so that we feel the presence of God at each and every turn of our movement and our actions and decisions are governed by the deep sense of ethical values of Islam. What is ethics?





## ETHICS

Ethics is defined as the science that deals with conduct, in so far as this is considered right or wrong, good or bad. The term 'ethics' and 'ethical' are derived from a Greek word 'ethos' which originally meant customs, usages, especially those belonging to some group as distinguished from another, and later came to mean disposition, character. They are, thus, like the Latin word 'moral' from 'mores' (Dewey, Ethics, New York, 1936, p.3).

No system of ethics, says Socrates, could be constructed until full attention had been devoted to the special features of moral experience and to the vagueness and contradictions of ordinary moral opinions. This required the philosophical intellect of the first rank concentrated on the problems of conduct.

Socrates went about showing that all those who claimed to teach men how to live, poets, orators, and sophists were unable to defend their views by argument or even to



give adequate definitions of what they were claiming to explain. They were both inconsistent and ignorant. The problem is, therefore, to find what things are good and how they are related to each other. Men err by pursuing things which they think good but they are really inferior to other greater goods (Ethics, Ency. Britannica, Vol.10, p.762).

Here it may be mentioned that Nietzsche adopts an attitude of moral relativism. To him, that only is good which leads to enhancement of the will to power, and because in different times and climes it is possible to achieve this result with the help of different moral devices, he did not see any point in prescribing a universal code of morals. He insisted on the inversion of values because he saw in the prevailing Christian values nothing but nihilism and decadence. Morality, he says, has been only a weapon in the hands of those who had the will to gain power, hence various systems to suit the various ends. He who is strong and powerful is on the right side, and who is weak is destined to be reckoned as false.

According to Dewey, it was in customs that the moral or ethical made its appear-



ance, for customs were not merely habitual ways of acting; they were ways approved by the group or society. To act contrary to the customs of the group was to incur its displeasure and disapproval. The customs, therefore, were strictly observed which gave birth to customary morality.

### CUSTOMARY MORALITY

The group life first took the form of Kinship group as a body of persons conceived of themselves as sprung from one ancestor. Therefore, we have the totem group which is not the same as Kinship or the family group but a larger one, consisting of many families, with totem as its mark of distinction.

In primitive groups, says Sumner, the first concern of man is for food, self-defence and other immediate necessities, the rationalizing process or use of intelligence begins at a later stage when the forces of mind are active in order to satisfy increased wants. The first need of organism is to live and grow, that is, to fulfil what the body calls for and then take interest in what mind requires.

Group life controls the behaviour of its members and tries to maintain right relations between them, while 'group morality'



is based upon its customs which are the controlling agencies of its members and which are the product of certain approved way of acting common to the group or 'mores' as they are called by Sumner (Sumner, Folkways, Boston, 1907, p.19).

With regard to the growth of customs it may be correct to say that men inherited from their savage ancestors psychological traits, instincts, and dexterities, or at least dispositions, which help them in solving the problems of food supply, sex commerce, and other necessities. The result is mass phenomena, currents of similarity, concurrence, and mutual contribution which produce folkways or the behaviour common to a people. Folkways are unconsciously adopted without knowing who led in devising them. They develop into traditions which ultimately assume the forms of 'mores' or customs.

Experiments with new born animals show that in the absence of any experience of relation of means to ends, efforts to satisfy needs are clumsy, the method is that of trial and failure which produces repeated pain, loss and disappointments. No doubt, it is a method of rude experiment but the



earliest efforts of men were of this kind. Need was the impelling force; pleasure and pain, on the one side or the other, were the rude constraints which defined the line on which efforts must proceed. Thus, ways of doing things were selected, which were expedient and answered the purpose better than other ways. All this course developed the skill, each profited by others' experience, hence there was concurrence towards that which proved to be most expedient. All, at last, adopted the same ways, hence customs.

We have dealt, at length, with the growth of customs to mark their significant role in the morality of primitive societies. It is mainly due to their expediency that customs had the force of law and were considered as good. Being the approved standards of morality, their violation brought the censure of the whole society. But there are periods in history when a whole community or a group finds itself dissatisfied with its old customs, for they fail to adequately meet the new issues and problems of life and this is the starting point of reflective morality which supplants the customary morality.



## REFLECTIVE MORALITY

Reflective morality takes into consideration the nature of moral act, the formula with regard to moral act, as expressed by Aristotle, is that the doer must have a certain 'state of mind' in doing it. First, he must know what he is doing; secondly, he must choose it, and choose it for itself; and thirdly, the act must be the expression of a formed and stable character. Conduct and character are considered to be of the same nature and men, according to Aristotle, become good by education which he defines as character training that a person receives in a good family and a good city.

## KANTIAN THEORY OF MORALS

Here we refer to the Kantian theory of morals which is quite a different one. Kant (1724-1804), says that 'the concept of good and evil must not be determined before the moral law, but only after it and by means of it'. He subordinates good to moral law and to explain it he adds that 'natural impulse suggests to a mother care for her infant; but to be morally good, the motive of her conduct must be reverence for the



moral law which makes it her bounden duty to care for the child. Thus, the act is good only when it is performed under moral law'.

For further explanation, a man engaged in service of a client is moved either by ambition for professional success or by acquired professional habits to do the best he can for the affairs of clients entrusted to his charge. But his acts are morally good — are right as distinct from satisfactory — only when such motives as affect his conduct, including even the wish to be of service to others, are subordinated to reverence for moral law.

Thus, the conception of reverence for moral law and duty is the only right way of doing things. All that is required is to know our duty in a particular case and ask ourselves if the motive of that act can be made universal without falling into self-contradiction. For example, says he, 'May I, when in distress, make a promise with the intention not to keep it'?

It will be seen from the above that this principle if made universal simply contradicts itself, for with such principle there would be not such thing as a



promise. No one would like to be content with a false or deceitful promise. The principle of right action, according to Kant, may be summed up as: 'Act in a way that you would like to be paid back in your own coin'. This is to treat every other as end not as a means to gain one's own end. The person who makes a lying promise to another uses that person as a means to his benefit which is immoral.

But the difficulty with regard to this theory arises when there is a conflict between one's good and the good of others, for in many cases men have a strong tendency to estimate their own satisfaction as of higher value. In such cases Kant's theory becomes ineffective and meaningless. The question again is of man's character or disposition to do good to others. Character building is, therefore, of prime importance. Without character no good can be expected, for morality changes with the change in social conditions. Even the conception of justice as a virtue has different meanings and is defined in various ways.

Plato, in his Republic treats of justice as one of the four principal values, the other three being temperance, wisdom



and courage. Justice, according to him, is the controlling or architectonic virtue, the just man is the self-disciplined man whose passions are controlled by reason, while Nietzsche conceives of it as the right of strong man — might is right. Hobbes puts forward yet another conception of justice. 'But when a covenant is made, then to break it is unjust'. As such, the definition of justice, is no other than the non-performance of covenant, while, according to Hume, justice is an 'artificial virtue'. Further, 'justice of the Stoics treats all men as equals, as Plato's justice does not'.

Justice is generally considered to be unchangeable virtue yet cut-throat competition is fair and just in Individualistic competitive Capitalism. Is inheritance of large fortunes, without rendering a personal service to society, just? Right of Primogeniture confers upon the eldest son the whole of real estate of the father to the exclusion of other sons. There are, says Dewey, a number of questions to show how the time-honoured verities change owing to the change in social conditions — What system of taxation is just? What are the moral claims of free trade and protec-



tion? What would constitute a just system of the distribution of national wealth?

Further, many ends, as remarked by Dewey, seem good while we are under the influence of strong passion which in actual experience are bad. Under the circumstances, will it be possible to have any fixed standards of morality. Kant attaches great importance to moral law but, unless backed by character, it has no binding influence.

Kant seems to have affirmed what Islam had established centuries ago but he failed to observe that man's character is the basis of morality. His theory of morals appears to have been derived from Islamic teachings and particularly the saying of the Holy Prophet (peace be upon him) :

'Wish for your brother what you wish for yourself; he has no faith who wishes not for his brother what he wishes for himself' (Bukhari).

Bukhari, in his Al-Adab Al-Mufrad, has added, the words 'of the good' to give the full text of this saying of the Prophet. Thus the saying in its exact words is: 'He has no faith who wishes not for his brother what he wishes for himself of the good'.



Mark the highest standard of morality, for no one should wish for the other except what is good, let alone false promise referred to by Kant in his theory of morality as specified above. False promise is only to deceive others to gain one's end and this is severely condemned by the Prophet who says: 'He who deceives us is not of us (Muslim)'. And, as such, Kant has produced nothing of his own.

In proof of our statement we quote another instance from Kant wherein he holds that motives alone count in determining the acts. This is the true copy of the Prophet's saying: 'Verily the acts are determined by motives' (Bukhari).

Such being the case Kant's theory of morals has nothing original in it and his failure to arrive at a right conclusion lies in the fact that he lost touch with the original, that is, other sayings of the Prophet relating to the character: 'The noblest of you are the best in character' (Bukhari); 'Certainly God looks not at your faces or your wealth, instead He looks at your heart and your deeds' (Muslim). Further, there is a great stress on character in the Quranic verse:



'Verily, the noblest of you, worthy of honour in the sight of God is he who is the most upright in character' (49:13).

So far we have discussed Kant's theory of morals with its stress on moral laws and motives. To him motives alone count in determining an act, while Bentham (1748-1842), lays stress on consequences and says that morality consists in producing such consequences as contribute to human happiness. While, the one, puts sole emphasis upon how far the chosen act is conceived and inspired, the other, lays stress upon what is actually produced or done.

A survey of moral theories discloses the fact that thinkers of modern times have differed in their opinions. There are some who attach importance to the way in which an act is inspired, for the consequences are often out of control, while others are impressed by the importance of the purpose and ends leading to the concept of 'good' as ultimate, still others who judge the goodness of an act simply by its approbation and dis-approbation, praise and blame as the primary moral fact.

The fundamental is that we cannot discriminate between the ends that deceptively



promise to be good and the ends that truly constitute good. 'Maybe that you dislike a thing which is good for you, and like a thing which is bad for you' (2:216). The real good, as such, is beyond our ken and God alone knows what is really good. It is, therefore, better to rely upon the Divine revelations, than to be lost in the blind alleys of human thought and reason.

Let us dwell awhile on character which is of vital importance so far as ethical values are concerned, hence character training must be the motto of Islamic education.





## CHARACTER

The word character expresses continuity of action. According to Aristotle 'we are what we repeatedly do'. For Schopenhauer, character is continuity of purpose and attitude. It lies in the will, not in the intellect. A 'good will', says he, is profounder and more reliable than a clear mind. Brilliant qualities of mind win admiration, but never affection; and 'all religions promise a reward for excellences of the will or heart but none for excellences of head or understanding'.

To Dewey, selfhood is expressive of character, 'the self', as it were, reveals its nature in what it chooses'. In consequence, a judgement upon an act is also judgement upon the character. Only that man is good who does good deeds. 'The goodness of goodman', as Aristotle said, 'shines through his deeds'.

Not only is character stressed upon, in Islam, but also a noble pattern is provided, in the life of the Prophet. The Quran itself is the code of good conduct and the life of the Prophet, 'a reproduc-



tion in practice of the Quran', is a noble pattern to be followed: 'A noble pattern have ye, in the Apostle of God' (33:21). Thus, Islam aims first at character training and builds in man a disposition to do good to others without which no moral theory can be effective.

The character of the Prophet (peace be upon him) was that of the Quran itself as said 'A'isha, his wife. He actually practised what was revealed to him. His message is for all mankind. He exemplified in his deeds the moral and spiritual law and proclaimed that 'he was sent in order to complete the virtues of character'. To him 'an accomplished Muslim is he who is best in character'.

In Islam, character lies in taqwa. The word taqwa is noteworthy for its importance as it forms the standard of judging the greatness of man: 'The most honoured among you is atqakum or the most God-fearing of you' (49:13). Says the Prophet: "The Arab is not superior to non-Arab, nor a non-Arab is superior to an Arab; neither the White to the Black nor the Black to the White except on the basis of taqwa or fear of God".





## TAQWA

To start with, we refer to the Caliph Umar who once asked Ubayy b. Ka'b (a companion of the Prophet and distinguished for his knowledge of the Quran) as to the meaning of taqwa, who, in answer, asked Umar whether he had ever passed through prickly shrubs and, if so, how he managed to save himself from the pricks. To this Umar replied that he drew together his robe and held it firm. This very act, said Ubayy, is taqwa. Literally the word 'taqwa' means abstinence from what is harmful but it is generally used to express a life of piety. Ghazzali defines it as the 'eschewing of each and every thing that may be detrimental to faith'. In the Quran it is used in various senses, i.e. 'to fear God' in the verse: 'Enter houses through the proper door and fear God'ittaqu' (2:189); 'to act aright' in the verse: 'God likes those who act aright', 'muttaqin' (9:4); 'to guard against evil' in the verse: 'And had they believed, and guarded themselves from evil',



'attaqu', better would have been the reward from their Lord' (2:103); 'right conduct', in the verse: 'And take a provision (with you) for the journey but the best of the provisions is right conduct, 'taqwa' (2:197); 'piety and righteousness' in the verse: 'By the soul and Him Who balanced it, and endowed it with the talent to distinguish wickedness from piety', 'taqwa' (91:7,8).

Taqwa is also used as opposed to transgression in the verse: 'Help ye one another in righteousness and piety', taqwa, and do not help in sin and transgression' (5:2). And the Prophet has used it in the sense of 'guarding oneself against doubtful things'. He says: 'What is lawful and unlawful is evident, yet there are some doubtful cases not known to many of the people. He who guarded himself or taqa against doubtful things saved his faith and himself from what is unlawful' (Bukhari). On another occasion he has used this word in the sense of righteousness: 'The believer will not be righteous or muttaqi unless he refrains from what is unlawful in favour of what is lawful' (Tirmidhi). All this is to stress the point that one should live in strict conformity with the law of



God.

Heart, as said the Prophet, is the seat of taqwa and this makes it clear that 'taqwa', in its real sense, is the fear of God which springs from the heart and expresses itself in righteous deeds. The fear of God is not the fear of a coward or of a child but of a man who wishes to avoid harm to himself and to others. And, indeed, it is the fear out of love and reverence for such a 'One Who has been Most Gracious and Most Merciful'. The lover, in this case refrains from all such acts as would displease the object of his love. The fear of God is, therefore, out of love for God, and this is the height of morality and good sense that accords the lover a distinct place as a man of character. Character is, in fact, the mark or peculiarity which distinguishes one from the other. And, in Islam, this is in point of taqwa, so character lies in 'taqwa'.





## PILLARS OF ISLAM

Islam, therefore, lays great stress upon character building. Here we refer to the pillars of Islam: Iman, Salat, Saum, Zakat and Hajj. These play a significant part in building the character. Iman or Belief in the Unity of God aims at the Unity of Man; Salat or Prayer, five times a day, regularly reminds the believer of his duties to God and to his creatures and in its continuity and consistency is a series of acts to form a stable character on piety and righteousness; Saum or Fasting, which extends over the whole month of Ramadan in each lunar year, is to teach self-restraint and to make the believer aware of the hardships that the poor and the needy are confronted with and, thus, to awaken in him the feelings of sympathy for them; Zakat or Poor-due is a tax collected by the Government for the help of economically depressed classes and for such as are mentioned in the Quranic verse (9:60), it is self-sacrifice on the part of the believer and serves



to ensure social security; Hajj or Pilgrimage is to be performed at least once in the lifetime, by those who can afford the journey to Mecca (the sacred sanctuary of Muslims), its social aspect cannot be exaggerated as it affords the opportunity for the believers to meet together and confer with regard to social welfare of the community. While Zakat is to teach self-sacrifice, Hajj teaches the etiquette of social life and social behaviour.

These are the pillars of Islam devised in such a manner that they serve to purify the soul of man, and keep in check his desires. Desire is an emotion that is directed to the possession of some object from which pleasure is expected. Desire is often so personal that its satisfaction leads men to deviate from the right path. To control such desires has seemed more fundamental than their satisfaction and it is well said that it is better, by far, to be 'a human being dissatisfied than a pig satisfied'.

Here the question arises of human nature as to what it is like. While most of the philosophers hold it to be evil, Islam says that it is pure and good, as man is



created in the goodliest form (95:4). Yet it cannot be denied that man is liable to fall a prey to the temptations, for our senses and appetites are solely concerned with external things such as commit us to situations we cannot control. The solution lies in control, but the question is: 'Can we control ourselves'?

It is always wise to control rather than crush the desires. To crush the desires is cynicism disliked by Islam. Taqwa or fear of God is the most effective deterrent against all sorts of evil and can serve best to control the desires that are evil.

The very idea that God 'knows what the soul of man whispereth to him' and that He is 'closer to him than his jugular vein' (50:16); and that 'three persons speak not privately together, but He is their fourth, nor five, but He is their sixth, nor fewer, nor more, but wherever they be He is with them' (58:7); and that 'whether he makes known what is in his mind or hide it, He will bring him to account for it' (2:284), is enough to strike terror in the heart of a God fearing Muslim and make him abstain from evil thinking, let alone evil doing.

History is replete with biographies of



men who led the cleanest, purest, and noblest lives mainly due to their fear of God and of reckoning on the day of Judgement. 'O ye who believe! Fear God as He should be feared' (3:102); and 'Fear God that ye may prosper' (3:200), is the voice which reverberates in the Quran.

The prosperity of society depends not so much upon the rigours of law as upon righteousness inspired by the fear of God. Education, therefore, must be religiously oriented and it is rightly remarked by A.N. Whitehead, in 'The Aims of Education and Other Essays', that 'the essence of education is that it be religious'. And, as such, it is suicidal to base the system of education on the pattern of the west, for to imitate the western pattern is to invite destruction not only to the ideals of Islam but to the entire fabric of its culture and heritage. The purpose of our education must be Islam and Islam alone. To comprehend the Islamic education in its totality we have to understand Islam in its true perspective.





## ISLAM

Islam means submission to the Will of God. It is the religion of peace and its characteristic features are :

1. Belief in the Unity of God is to express itself in the Unity of man; 'the believers are but a single brotherhood' in Islam (49:10);
2. Life is treated as a composite whole, all its branches being subject to the overall control of Divine Law which has broad principles to meet every eventuality in life;
3. Islam stands for co-operation in righteousness and not for transgression and rancour (5:2);
4. It has its own standard of morality, as laid down in the Quran and the Sunnah of the Prophet (peace and blessings of Allah be upon him), which establishes the uniformity of its society and preserves its unity;
5. Islam is neither Capitalism nor Socialism but a happy synthesis of both the material and the spiritual;



6. It preserves the individuality of man with the only provision that he should not come into conflict with the interests of society;
7. It affords every opportunity to develop the personality in such a manner that the individual, far from being harmful to society, contributes his own to its welfare;
8. In it, greatness of man is judged by the nobility of his character and not on material basis;
9. It is based upon righteousness and self-sacrifice. In acting on the principle of 'Golden Mean' it steers clear of all the extremes in life;
10. It is open to all and whoever embraces Islam becomes its member on the footing of equality with others;
11. It is universal and for all times, so is its society.

Islam as seen from the above is a religion free from all the evils of life, taqwa being the standard to judge the greatness of man. It stands for the good in this world and the good in the Hereater. Islamic education, therefore, has to produce men imbued with the Islamic spirit, trained mentally and morally to be fit for both the worlds, physical and spiritual.

For this purpose it is necessary that



the entire system of education be permeated with the ideology of Islam. In this regard curricula are to be revised and books rewritten to present Islam in its pristine purity, for the subjects particularly relating to the Humanities are opposed to the concept of Islam.

The distorted picture of Islam is, therefore, to be refashioned into its true colour and the textbooks composed in such a manner that the sense of responsibility to God and to society is instilled into the minds of students and they are trained to be 'the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God' (3:110).



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1. PHILOSOPHY OF ISLAMIC LAW  
AND THE ORIENTALISTS
2. ISLAMIC JURISPRUDENCE AND  
THE RULE OF NECESSITY AND  
NEED
3. INSURANCE AND ISLAMIC LAW
4. BANKING AND ISLAMIC LAW
5. ECONOMICS AND ISLAM
6. CONCEPT OF CIVIL LIABILITY  
IN ISLAM AND THE LAW OF  
TORTS
7. ISLAMIC LAW AND SOCIAL  
CHANGE
8. SOCIOLOGY AND ISLAM
9. ISLAMIC SOCIALISM—WHAT IT  
IMPLIES
10. ISLAM, ITS THEOLOGY AND THE  
GREEK PHILOSOPHY
11. MUT'A (TEMPORARY MARRIAGE)
12. MORALITY, ITS CONCEPT AND  
ROLE IN ISLAMIC ORDER







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